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THE BURMA NEWS

Kachin Girls

AUGUST, 1940

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THE

BURMA NEWS

Editor: Leonard A. Crain

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THE BURMA CHRISTIAN COUNCIL

About fifty persons representing the various churches and races of Burma met at the Anglican Theological College near the University July 17th to 19th to consider how to make the Christian forces of the country more effective for Christ.

This year marked a deviation from the former custom of having the meetings open to any who were interested to come. Following the procedure of many other Christian councils it was suggested that this year the attendance be confined to the members of the council to enable them to take more responsibility and to form definite small groups for discussion of the problems confronting the churches of Burma at this time. It may be that next year this plan may be modified but everyone present felt that this year's sessions were most helpful and constructive.

The opening worship service was conducted by Bishop West and he brought three points for our consideration. They were repentance and turning away from the sin that blocks our action, freedom which comes in Christ for greater action and the power which God gives to accomplish unexpected things for Him in His service.

The whole council was divided into four groups which took up such subjects as Education, which was led by Miss M. G. Hollingshed of Kyaukse. Mr. Hawtin, Educational Advisor to the English Methodist mission, was the secretary. Their report was most helpful. It brought out, among other things, that the main aim of Christian education is to bring a redemptive experience of Christ to the heart of everyone connected with the school. That the school is not only preparation for life but that students

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In our cover picture are two Kachin girls in native dress. The Kachins live in the mountains in the north of Burma. While the climate of Lower Burma is tropical, people living in the mountains must wear heavy clothing to protect themselves from the cold.

The ornaments on the clothing are silver. It is a Kachin custom to invest the family wealth in silver ornaments which are worn by the women of the household.

must be led to see how to live in the school and to be creators of a new social order in which God shall have complete authority. The matter of right relationships in the school among staff, pupils and parents is a great necessity and therefore scholars must be taught this art. Resentments, fears, domination, hate, greed; all these spoil right relationships and hinder the progress of the pupil in his school work. The need of more practical courses in Biblical teaching, in religious life and in school management were brought out. Full reports of these sections will be contained in the Council report and therefore we can give only a few of the points here.

The second section dealt with Christian Literature. Principal U Pe Maung Tin led the discussion, and Rev. H. C. Willans of the British and Foreign Bible Society acted as secretary. It was pointed out that the aim of all Christian literature is to commend Christ to the people, whether the book is definite Christian propaganda or a secular work of high aim and moral tone. Many of the latter often are used effectively to point people to Christ as the source of all right living. It was shown that there was need for fresher leaflets on phases of Christian teaching and life. Again the style of Burmese literary language was discussed and the chairman showed that while classical Burmese is full of flowery language and sonorous expressions, the present tendency is toward a simpler and clearer style such as was formerly sometimes called "Missionary Burmese," and that books in this simpler language will be more and more acceptable in the future. Suggestions were made for better distribution of books already published by co-operating with the A. B. M. Press for some kind of colportage system. It was also urged that the "Messenger" might become a general religious paper for all the Christian communities of Burma. The Editor of th "Messenger," who was present, ind cated his willingness to consider t proposal. It is planned to hold conference between representatives the Christian Literature Society a the Editorial Board of the "Me senger," to investigate the possibiliti of such a co-operative arrangemen

The section on Youth in t Church and Nation studied the pro lem of a lack of young people wh are taking an active part in the wo of their churches and suggested th they more often be given positions responsibility in the church office That pastors and leaders study understand their problems and nee and give them more sympathetic fe lowship. Again it was hoped th Christians would learn to have a wi and generous national spirit th would work for the good of all rac in Burma and that they would par cipate in the National Day celebr tions and show how to make the days constructive for the good of t country as a whole. That tr national prosperity depends upon t moral character of its individu inhabitants. Therefore we must wo for greater individual devotion Christ and his standards. Speci mention was made of the large nu ber of Christians living in Rango who have come from the country a who have not affiliated themselv with any of the city churches. It w proposed to study this question car fully with the view to give such pe sons more fellowship and win the participation in the life of t churches.

The Committee that studied Rur Reconstruction was presided over Rev. B. C. Case and Mr. Olmste acted as Secretary. They presented full report suggesting many ways which the village economic and cu tural as well as religious life could improved. Better methods of cultiv tion, more varied crops, more inte course between the villages were

ırged in considerable detail. The esults of the life in Kappali village vhere the stress has been put on the iew life and its new outlook toward he village problems resulting from he freedom that comes to those who are under God's control, was made a special report and circulated to the members of the council.

It was felt that these reports embodied many concrete suggestions and will be of real value to the churches if they can be circulated widely throughout the country.

The devotional talks each morning were given by Dr. Marshall in the absence of Dr. Condict. Officers elected for the coming year are Chairman, the Rev. George Appleton, Vice, Thra Chit Maung, Secretary, the Rev. H. J. Harwood, and Treasurer, Mr. J. S. B. Abraham. The heads of committees are, Christian Education, the Rev. H. McD. Wilson; Christian Literature, U Pe Maung Tin; Language Examinations, the Rev. R. F. Spear; Extension and Research, Prof. D. H. Peacock; Rural Reconstruction, the Rev. B. C. Case; and Christian Youth, the Rev. D. W. Graham.

The closing address by Mr. Appleton was given Friday evening. He pointed out the opportunities that lay before us, the need of Christ-like living and even suffering in order that we may bring all the power of God to bear upon our work. It was a most helpful and inspiring address.

The spirit of fellowship and co-operation and of finding a common basis for our work for Christ's kingdom here in Burma was evident throughout the meetings. Eating together and having time for quiet conference on the pleasant compound of the school made this meeting of the Council one to be remembered. Every effort was taken to make everyone comfortable and free for the duties at hand.

H. I. Marshall.

Notice of Pyinmana Institute

25th July, 1940.

The twentieth Rural Reconstruction Workers' Institute at Pyinmana will take place September 24 to October 4, 1940. We plan for Rev. Mr. Appleton of the S.P.G. Mission, Rangoon, to teach some of the courses on Bible study and spiritual development in the village church. Rev. and Mrs. Streeter of Tavoy will also lead us in methods of evangelistic work. Mrs. Dickason of Judson College will lead a progam on the home and health. There will be special days for discussion and advice on:

(1) Taungyah Farming in Shan States with special reference to Kachins and Lahus.

(2) The Karen Hills and their Special Needs with a special Karen Day for September 27th.

(3) Security under the Precarious Conditions in the Inundated Regions of the Irrawaddy Delta.

(4) The Burma Paddy Farmer and His Life Problems.

(5) Marketing Improvements.

Government Departments will be represented as usual. Tours to inspect agricultural demonstrations will be arranged. The usual railway concessions will be obtained if four or more come from the same Rail Road station. Board and Lodging for workers who desire it will be provided for Rs. 5 for the eleven days.

The Central Burma Youth's Conference will take place Saturday and Sunday September 29 to 30 to which all engaged in young people's work are specially invited.

Brayton C. Case.

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Language Examinations

Those who are expecting to appear for language examinations in October-November are asked to inform the Field Secretary's office, so that arrangements may be made with the Examining Committees.

WHY DOES NOT GOD STOP THE WAR ?

"It is not the will of your Father in heaven that one of these little ones should perish," declared Jesus. Yet to-day, thousands who are too young to understand are being evacuated from the larger capitals. Little children are being torn from their mothers; others are being brutally slain. How can we accept this clear-cut assertion of Jesus?

If Jesus is right, why does not God stop all the brutality that is wrecking the world? Why does not he do someabout it all?

In the first place, *God made man in his own image*. He could have made us animals, or puppets, or bits of mechanism, but he didn't. He wanted to give men the chance of being God-like. He wanted personalities instead of puppets, and personality always involves both self - consciousness and self-will. In order that man could choose the best, and climb to something nobler and better under the guiding power of God, man was made in the image of the divine.

God took a terrific risk when he created us in his image. It is possible for us to say "No" to the divine. We can refuse to become what God wanted us to be.

There is another fact we must consider. *We do not live alone or die alone.* No matter how eagerly we may choose the right, we cannot get away from the world of which we are a part, and which is being molded through the years by the decisions and deeds of all mankind. God made Hitler; he made Stalin; he made Mussolini. He made every man who is making decisions in the world to-day, and all men have the prerogative to say "No" to God.

Here is another momentous truth. *There is still a moral order in our universe.* That is what St. Paul had in mind when he said, "Whatsoever a man soweth, that shall he also reap." If the social order sows hate, it is going to reap hate; if malice, it shall reap malice; if injustice, it will reap injustice.

RETROGRESSION

"In Flanders fields the poppies grow"
Not lined by crosses, row on row—
But springing from imbrued dank sod
Impregnated with human blood.

Once more man to the beast has turned
And all his mystic voices spurned;
Once more has sunk unto the brute
And now the fangs of hate take root.

Power, the Talisman all crave,
While Time delves his unendless grave—
And History with her sculptor's skill
Is carving, chiselling, modelling still.

Oh God! where art Thou? here? there?
The broken image, dost Thou care?
Seest Thou the mad arena stage
For this colossal planned carnage?

How canst Thou sit and blankly gaze?
Or dost Thou turn another page
And in my microcosmic sight
I cannot read Thy book aright?

All with gory hands implore
Thy aid and blessing in this hour;
But same laws implement same ends
And no man these can circumvent.

No! No! It is not God, 'tis Man!
Still bound to earth by greed and clan.
And yet the mould of blood and bone
Must solve this riddle, He, alone.

We mirror what we cannot see
Ideals in our grasp — but bare —
We broach it when we cry "My God"
For some 'tis fate, for some 'tis prayer.

O pierce the blinded orbs with sight —
To see Thy Presence waiting there;
And in the ascent of our climb
Show us once more the lowest stair!

No! No! we are not passion's tool,
Rise; Rise above this stagnant pool —
Oh sing my Soul in thy high tower!
Hold fast thy Faith in this grim hour!

Florence Strait.

Why does not God stop the war? Because God made man with the possibility of becoming a glorious son of God, but he also necessarily gave him the chance to choose to become a devil. We can refuse to let the Kingdom of God come — but when we do, we pay the penalty.

Why does not God stop the war? Well, literally he could. But if he did, he would have to change all his original plans about which the first chapter of Genesis speaks so eloquently: "Let us make man in our image." God would have to take away man's will. Of course, some people would like that to be done, but only temporarily. After the war was over by the intervention of God, they would like to have their wills back again. But what good would that do? Man would go back to the same hell unless evil desire had been removed from his soul.

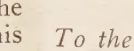
There is only one way to change the world: it is to change the hearts of men. There is only one way to insure permanent peace for our world. That is to bring good will to the minds and hearts of men and women around the world. When there is heaven in human hearts they will assuredly and inevitably bring heaven into the world in which they live.

What is the way out for us? It is the direction Jesus gives us. Jesus was not a wild dreamer, but the wisest philosopher who has ever lived. He was the most ardent lover and the most lovable personality the world has ever seen. His very divinity is portrayed in the way he chose for himself and for us.

During the last world war, an English soldier was trying to nurse back to life a German whom he met in a shell hole. When the German soldier was able to speak, he said: "Strange, isn't it? If we had met out there, you would have tried to kill me for the sake of the Motherland, and I would have tried to kill you for the sake of the Fatherland, and here you are trying to save me for the sake of the Brotherland."

That is what Jesus wanted! It is the only power that will make the world a brotherhood.

— Condensed from a sermon by Rev. G. Ray Jordan, Winston-Salem, North Carolina.



To the Churches of the
Burma Baptist Convention,
Greetings:

Dear Brethren; —

We are rapidly coming to the end of our Convention year. As all our people should know, our Convention year closes on the 30th September. By that date all the contributions for the work of the Convention should be in the hands of the Treasurer, Rev. C. L. Conrad, A. B. Pwo Karen Mission, Bassein. At the meeting of the Committee of Management, held the 20th July, the Treasurer showed a list of churches, individuals and associations who have not as yet sent in a contribution, or have sent in only a small part of what was sent in for the year before. The list amounted to more than Rs. 1400 (fourteen hundred) less than for the year before. That is, *the Treasurer has received to date less than half the amount sent in the year before.* This will seriously curtail the work of the Convention. Some associations that previously sent in Rs. 250 have not yet made a contribution. Please send in what you have on hand. Money reaching the Treasurer on or before the 30th September will be credited to this year's account. What is received after that date will go into next year's account. One of the ways we can show our appreciation of the value of Dr. Judson's Bible to all our work in Burma, will be to enlarge the work of the Convention.

Very sincerely,
M. C. Parish,
Chairman, B.B.M.C.

CHRONICLE OF KAPPALI

Among the missions of Burma, the American Baptist Mission is the oldest; it is also the largest; but it is by no means the only agency working for the evangelization of this land. The pages of the "Burma News" are devoted chiefly to accounts of Baptist work, but from time to time we hope to print an occasional story of worthwhile work being done by our sister missions. The following "Chronicle of Kappali" describes a fine project for which the Society for the Propagation of the Gospel in Foreign Parts is responsible. (The S. P. G. is the Foreign Mission agency of the Church of England.)

— Editor

Jungle Folk

"Jungle Folk" and "Jungle Friends" are two very entertaining little books from the pen of the Rt. Rev. G. A. West, Bishop of Rangoon. Bishop West's early ministry in Burma was devoted to the people of the Kappali District. Kappali Village, five miles back from the Salween River, about seventy miles up from Moulmein, was his home for a number of years. The people of Kappali are Karens, members of a race entirely distinct from the Burmans, the dominant race of Burma.

In these two fascinating little booklets, we are introduced to a number of the people of Kappali. By these glimpses of actual "jungle folk" we see what God hath wrought among the people of this district. "Out of weakness they have been made strong." They have achieved a Christian strength of which they are justly proud.

The aim in the Kappali mission has been to make the local churches self-supporting (as has been done in the Karen missions of the Baptist pioneers.) About 1925, a plan was worked out for making a number of stations self-managing and self-supporting. As each center became sufficiently strong, the missionary would be released for work in the next. Each center was to have a church and a school. Kappali was the first of these centers.

(Continued on page 215)

Kappali To-day

From Thaton, on the Moulmein line, back to the borders of Siam lies a district where a quarter of a million Karens have lived for years in hundreds of little villages, practically untouched by Western civilization. In the police records of Burma, this district has been marked down as the one with the highest criminal record among Karens; but there is one small village, Kappali which the police officer claims he no longer has to visit on his rounds.

Twenty years ago, Stephen Taw Mwa, a young Karen pastor, went there to live, alone. Men did not eagerly receive him or his message. The night he moved in to live with one of the Karen elders, his host was at a funeral watching a boxing match, his breath heavy with liquor. The excise officer broke up the funeral. Everyone ran but kept their liquor bottles under their arms for fear of losing them. Many were caught and arrested.

Stephen started a school in a *zayat*, and three students came — occasionally. That district agriculturally is extremely poor, so Stephen never grew fat on his job. But he persisted for seven years, and finally a European missionary was sent to help him out. However, these last five years, there had been no missionary at all.

Saw Blaw Hai is the schoolmaster at Kappali. He and Stephen were in Rangoon the other day with some of the folk from Kappali, and they

ad a great story to tell. He too had ad much discouragement until just ast year when he suddenly found omething new for himself. God ad spoken to him. He had gone ome to his wife, then to his school, nd then to his village and put right ll sorts of relationships as God howed him the way. His pupils oo began to learn how to live under God's authority, and had been going ut into other villages to tell the ews. Now in these villages, formerly bitterly opposed to schools, here had sprung up five, all a result f the Kappali school. Buddhists ave started to co-operate not only n sending their children to school, ut in sitting down with Saw Blaw Hai and listening to God for his ractical plan as to how to run the hapel. This month God told them to build a second building to hold the growing number of children.

Six years ago Saw Shwe Chit graduated from Pyinmana Agricultural School, fired with a real desire to do something for his country. For four years he had experimented with government paddy seed, with vegetable gardening, and with arrowroot as a possible alternate crop. Every year some disaster had occurred. The ants or the rain or fire had destroyed everything. He was about to give up again and again. But two years ago he found that underneath all these problems was the most serious problem of all — a personal one. It was at this point that Saw Shwe Chit really turned to God completely, and found in Him, victory for himself. He said: "At this point I learnt that no amount of self effort could do the thing. Only God could lead the way."

Last year he and a friend put their whole venture on a basis of constant asking of God's direction. That year they made a profit of 500 rupees. This year it came to 700 rupees. Now twenty other people are planting arrowroot. It seems likely that arrowroot may become a very important crop in this district. Recently Saw Shwe Chit's house again burned down just as he was about to bring a new wife home to it. But this time it didn't discourage him at all, because he had really learned to put his security in God. When he got back from his wedding, he found neighbours had rebuilt the whole house for him.

A Burmese girl gave another sidelight on this farm of Saw Shwe Chit's. She had stayed there a month, and told about one person after another, church elders, village elders, old people and young, and three Taungthus, who had come for one reason or another to the farm and had found not only agricultural advice, but had found God Himself for their lives. One time two hundred came in to hear Saw Shwe Chit and his team of workers witness how, under God's authority, the whole atmosphere of the village was changing.

Three of Kappali's elders told us about their Karen New Year's Day celebrations. Last January 7th, their village was host for two nights and a day to three thousand villagers from miles around, Pwo Karens and Sgaw Karens, men of different languages and customs. They put on a play the first night which gave their message of how people can return to God's authority through honest apology and listening daily for God's direction, and obedience. How homes and villages and districts become new as a result. (Later they acted this play in other villages, and several court litigations were abandoned, and many reconciliations were made as a direct result of their visit.) Then on the day itself, they had a great meeting. Government officials sat on the platform amazed at not only the stories, but the presence and note of authority coming from the mouths of

simple and hitherto shy Karen men and women. Dr. Potilone, the well known elephant catcher from Toungoo, spoke to them from Rangoon over the radio.

Ko Shwe Mai, another village elder, telling us about it said, "A Burmese political leader remarked, 'Another three such meetings will raise the level of the whole countryside.' When I went home, I began to feel uncomfortable because other people were doing this for their country, and I couldn't do anything. I asked myself: why? Because of drink of course. A tremendous struggle was going on inside of me. I went into my house alone. I thought and thought it over. 'God, if there be a God, if you're a Buddhist God or a Christian God, please deliver me from this sin.' When I got to the point of wanting it to go, then it left me. I was free from it. I saw some of my friends later lying down drunk by the wayside. I saw the sort of man I had been for twenty years. Having won this victory, the real battle really began. My friends tried to get me, but I held firm. I and others are blazing a new trail. I am free now to come and tell you this story. What happened to me can happen to anybody. That is how this country is going to be different by ordinary men like me becoming different."

Kyaw Mya, a Pwo Karen, from the neighboring village of Kwan Bie, also spoke. He was a leader of youth. Had been a thief, a pongyi (monk). He, too, had been a heavy drinker, had burned down temples, had cut off a man's hand in anger. But this New Year's Day had also started him thinking. Could God speak to a fellow like him? Would He be interested? God told Kyaw Mya first to put right his relationship with his wife. They began to listen to God together for direction in their home. God told him to see the priest whose meeting house he had burned. They became friends. Together they decided to start a school like Kappali in their village. Then, one day Kyaw Mya came around saying God had told him to be baptized, and become a Christian. When we visited Kappali a month ago, he and his wife and children and his friend the priest, were all baptized together. The next day they went home into the midst of a big Buddhist celebration and witnessed boldly to what God had done for them.

And so it is that there is coming the rise of a new spirit in this jungle district. Idle people becoming energetic, wasted lives becoming of use again, love taking the place of hatred, new hope coming in agriculture and education, and village management, new adventure in a new determination to pass it on to one village after another round about. In other words, people are learning how to live under God's orders, simply and constantly. They themselves are teaching others to do the same. It may very possibly be that these simple jungle folk are God's chosen people to lead Burma back to the living God.

K. S. Allen.

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LADIES!

Are you planning to attend the Convention?

Miss Hunt and Miss Shivers will provide accommodation and meals for women missionaries at Benton Hall any time from October 15 to October 21.

Please let them know as early as possible if you plan to come, since Benton is to be used for all the women delegates to the Convention, and they must know well in advance if a place is to be reserved for you.

Jungle Folk (contd.)

Philip Ko Tha Dun was the first convert to Christianity. He's a modest, unassuming sort of person, a farmer, a real "jungle walla." But he is intensely proud — and well he may be! — to be able to say, "I showed them the way." His wife, his sons and daughters, his whole family followed him. And if you go to Kappali and meet Ko Tha Dun, he will tell you, "I showed them the way." A year after he had come to Christ, his company of eleven followed him. In eight years his eleven had multiplied eleven-fold. To-day there are hundreds where at first there was one. All honor to Philip Ko Tha Dun!

Much of the charm of these little sketches lies in their quiet humour. The Western reader sees vividly how the Oriental mind works. We watch the missionary (who is quite ready to appreciate a joke on himself!) trying to supervise hiring an elephant for a reasonable price. Can't do! What can one Englishman do when two dozen Karens are determined he shall pay four times the normal rate? This is only one of the many "adventures" which this missionary had.

But his adventures are not the whole of the story told in these two books. The author carries us with him through a conversation with a man who feels that fate has condemned him to die soon (he is only twenty-four.) He's seen his mother in a dream; she has told him in the dream that he must come with her. In the dream he told her, "I can't come now, I haven't had my rice." But to his mind, that only puts off the evil time. The missionary patiently explains that God doesn't want him to die at twenty-four. God is the big Father whom you can't see, He is a Spirit. At the mention of spirits, the man asks for the loan of a rupee to make an offering to this new Spirit. Over and over again, in many different phrasings, the missionary tells him that the offering God wants is his heart. This only raises fresh difficulties: "Oh, so God wants to cut out my heart? That's what I said, he wants to kill me." And it takes a long time to explain just what the missionary does mean.

Finally the conversation comes to an end:

"Well, I must go now. But I will come back again."

"That's right, don't forget to come again. And remember that the great Spirit wants you to live, not to die. This book tells us that he is the 'God of the living.'"

In ways such as this, the missionary in Kappali sowed the seed of the Word of God, patiently explaining, living and working with the Karens of the village. And the Word bore rich fruitage in the life of this jungle village. Now the "jungle friends" are numbered by the hundreds in Kappali district. Problems of village life are approached in the Christian spirit and solved by Christian co-operation. Kappali has become a part of God's Kingdom on earth.

— *"Jungle Folk,"* and *"Jungle Friends,"* by G. A. West, M.A., Bishop of Rangoon. Published by the Society for the Propagation of the Gospel in Foreign Parts, London, 1933 and 1937.

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Freight for America

We are making up a shipment to go to the New York office, and can include goods for reshipment from New York. If you have material you are intending to send home to America, we would be glad to have it soon, as the charges per cubic foot are less on a large amount than on a small shipment.

— Mission Treasurer.

TARO (COLACASIA) AND LEPROSY

News has come from the Bukers of Kengtung that a commonly eat tuber of Burma predisposes users to leprosy. A doctor scientist a few yea ago making a study of leprosy in the Congo found one section of a group people greatly afflicted with leprosy. Across the river another section did n have the disease. A survey showed that the only difference that would ha anything to do with such a condition was in the diet. In the leprous ar the people ate a great deal of Taro (Colacasia) also known as Pein-u Burmese. On the other side they did not eat it. He enlarged his studies cover most of the leprosy afflicted world and did special research wo assisted by Dr. Collier at Chiengmai, Siam, for over a year, then came Kengtung, Burma and was assisted by Dr. Buker.

They found that Taro has a toxic affect upon the adrenal glands. T secretion thus affected or limited is the substance in the blood which is al to annihilate leprosy germs. Without this secretion leprosy develops rapic in the body. Experiments succeeded in producing leprosy in monke Dr. Collier at Chiengmai has developed the first leper pig. Shots of t poison taken from colacasia will kill rats and guinea pigs.

This explains why Europeans seldom contract leprosy, also why so members of one family have leprosy and others do not. In Egypt there we no mummy lepers until the introduction of this vegetable as is seen by presence with the mummified lepers. One of the old Maharajas in In forbade the eating of this vegetable in his kingdom definitely stating that was a cause of leprosy. Portions of the Angkor Wat inscriptions also t to prove this.

Without the original presence of the leprosy germ of course eati everything and anything will not bring on leprosy. But given the germ a the eating of the vegetable Taro, the scene is all set for leprosy. In Kengtu State where the incidence of leprosy is six per cent of the population (in section near Mawng Pawk it runs to fourteen per cent,) the court h issued an order that the people must not buy or sell or eat Taro.

Brayton C. Case,
Superintendent,
A. B. M. Agricultural School,
Pyinman

New Developments of Pyinmana School

25th July, 1940.

Word has recently come from Miss Shank, Foreign Secretary, stating: "The Woman's Foreign Board voted to raise funds as a part of the Seventieth Anniversary Fund in 1940-41 for the Woman's Department at Pyinmana, and that it is to be the 'Lena Tillman Case Memorial.'" This means that another step forward has been taken toward the long hoped for Woman's Department. We now pray that some woman with suitab training and devotion of spirit will found to take the material resourc at hand and use them in a mu needed service for village women.

The Agricultural School reopen on May 24th and sixty-six studen have registered of whom thirty-fi are in the entering class. A larg number than usual come from t Shan States including representativ from two new tribes, the Palaung a the Kaw. More students tend come from areas where rural rec struction activities are carried

e demand for the employment of r graduates is increasing. Last ar seven were taken for govern- nt agricultural work and four for ssion work. Of the eleven who aduated in March eight have been ken for mission agricultural pro- ts.

Some of the outstanding achieve- nts on the farm last year were: e harvested 4451 baskets of paddy, biggest crop which the school has t produced averaging sixty-two skets per acre. The sugar cane p on fourteen acres was the next st important and the most profit- le with the present high prices of ne sold to the sugar factory. On al plots linseed produced at the te of fifteen baskets per acre by se planting. As all linseed oil is w imported it has good possibilities the cool climate of the hills where mills are opening up to handle the ng crop. The New Era cow pea as catch crop after early paddy or when ods subside in inundated regions also very promising and will replace e "Pink Pelun" cow pea since it ves twice the yield under the same nditions.

Among our new fruits the Chinese nana (Cavendish) which has large nches with many hands and the vour of a yellow "Thi-hmwe" is ing very well. The "Golden uscat" grape imported from New ork State produces large sweet nches and is very promising.

In our pig department the Berkshire s acquired a reputation all over rma and sixty-five pigs were sold r breeding last year. The new boar m Cornell University gives excel- t results. In our poultry pens the w blood introduced from America cently is showing up well in the ung stock growing up this season.

In the extension work in the orthern Shan States another step forward took place this month when in three states the chiefs have asked for seed of the Pigeon Pea which has been so successfully grown in the Kachin areas. Seed has just been distributed to plant 2000 additional acres with pigeon pea right in the midst of the hillside dryland rice to utilise the land and produce a crop after the rice is harvested. In this way two crops will be harvested from a field in a year where only one is now obtained and this will bring a new source of food and cash.

Many of our graduates are called on to lead in Christian worship and religious instruction especially in areas where there are many Christian villages and few trained workers. We are therefore trying to strengthen the religious teaching and training for Christian work in the school so that our students shall be more effective in these lines.

Saya Rowland, a graduate of the Divinity School at Insein, has been called as a new teacher on the staff and is specially helping in the Bible and Sunday School and choir work. We are trying to develop men who will be lay Christian leaders strengthening the spiritual life of village churches, as well as improving their economic life and self support.

Please read the Notice in this issue announcing that our next Rural Reconstruction Institute at Pyinmana will take place September 24 to October 4, 1940.

Brayton C. Case.

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For Rent in Kalaw

Cummings' Cottage, wooded. Quiet compound, with tennis court. Garage-annex with fireplace, bath and kitchen. Rental for March, April and May Rs. 300 to missionaries. Lower rates for off-season.

Pegu

The record for this month, beginning with the last Sunday in June, starts off with a baptism. That was followed the next three Sundays by three jungle trips. The first one to Nyaunglebin caught us in a flood, so that the Dodge had to wade knee deep, and got water somewhere that put out the fire, so we had to have help from a passing lorry to get started. On the same trip another flood made us stop, and we had coolies pull us through to safety. Had to stay in Nyaunglebin for an extra day, but I preached twice on Sunday and held a communion service. The next trip, the regular one to Daiku was uneventful. We held a communion service and preached. But in the meantime we had a wedding at our house. Then the last one was a trip to Rangoon, caused by a serious attack of Committee-itis, that seems to be getting to be an epidemic. That was bracketed with a sermon at Cushing Chapel. There one could not help thinking of Dr. Josif who did so much to get that chapel built, and kept the services up to a high order.

The main reason for the Committee meetings was first the Convention Program, and the meeting of the Convention Committee of Management. Convention comes October 19th to 21st with Saturday the 19th as a celebration of the Centenary of the printing of the 1840 edition of Dr. Judsons' Burmese Bible. The full day will be given to that with four main addresses, one of which will be by Rev. H. C. Willans, Agent of the British & Foreign Bible Society. Two in the forenoon in Burmese, with a digest in English, and two in the afternoon in Karen, with a digest in Burmese. In the evening there will be an inspirational address along the same lines by Rev. Ray Spear, M. E. Missionary of Pegu. As these meetings will be held in Rangoon there should be a large number of our missionaries pres and we extend a hearty invitation the missionaries of our sister nominations to meet with us.

Mr. Willans has written and Press has published a very fine, sh account of Dr. Judson, especially work in the Bible translation. It also be published in Burmese. Press is also getting out a Jud Memorial Edition of the Psal Judson's revised translation of Bible into Burmese came from Press on the 24th of October, 18 So we are planning not only celebration for Convention Saturd but are also planning for local c brations in every church, of whate race, language, denomination and c viction in Burma for the Sunday lowing Convention, that is the 2 of October, which will be the Sun nearest to the time when the B was finished in Burmese. We beli that everyone who has done any w in Burma, especially in any of vernaculars of whatever affiliat has been benefited by Dr. Judso Bible. So we have a sub-commit appointed to prepare a progr which will be distributed as widely possible to churches of every nomination asking them to join us this celebration. The suggestion this came from a member of a sis mission. Or perhaps it would be b ter to say from a brother mission from one of the other Mission So ties working in Burma.

I should like also to add t Mr. H. J. Harwood's appreciation the life and service of Rev. B. Jones, is a very readable account a man who made a large contribut to the Christian work in Burma.

M. C. Par

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Sailing

On July 3, Miss O. A. Hastings, connect with "City of Norfolk" Penang for San Francisco.

Pyinmana's New Missionary

Five weeks on the 'Farm' have
n quite full with its many varied
ivities. On our arrival, the wind-
l which has travelled almost the
gth of Burma was in need of
air. Since this is a very important
chine in that it keeps our cattle
tering trough full, it fell to my
to supervise its repair. After
ch adjusting with wire, etc., it now
is like a top with only a few minor
ocks and squeaks.

Since rains here were early, corn
nting was quite delayed, but sweet
ing corn from the garden will be
dy soon. Corn was finally all
nted about the first of July and
w work is busily going on between
ns, cultivating the corn being the
st important job. Our paddy
rseries have been started and paddy
lds are being plowed in order to
ready for the rains.

Our first job included the planting
the vegetable seeds we brought out
th us from CALIFORNIA and
hough we have had doubts expressed
to the outcome of some of the
nts, we are still hopeful. Kentucky
onder beans in four weeks were
er five feet tall and our mahli made
elegant bamboo trellis for them to
nder over. The pineapple garden
hich we inherited from our pre-
cessors has been giving us all the
uit we can eat and we find that a
nch of plantains lasts us almost
long, since the bunch gets ripe
over at the same time.

During the hot season I took a trip
Tiddim with Rev. and Mrs.
elson, where the planting of a fruit
chard occupied a good deal of our
ne. A recent letter from him
dicated that all the trees are alive,
cept those which we had put down
the probable list. Only three out
thirty did not show any sign of
e.

Our trip from Monywa was very
eresting, I thought, as we steamed up the Chindwin, every now and then catching on a sandbar and having to back off and try some other way. Riding ponies with no bridles gave me a new experience, especially when I looked down the steep mountain sides and was glad that the pony was not as squeamish as I was. Orchid and insect collecting occupied spare moments on the trip and the orchids are now draping our verandas with much greenery and now and then a flower.

Thelma has spent most of her time making curtains for the many windows and doors of the house. Since we have had two nurses already she has given much time in the dispensary, treating the many ailments of sixty-five students and farm workers. It is needless to say, that after our six and a half months of living in various parts of Burma we are very glad to finally become settled!

C. R. Horton.

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Work

(Being a page from the Parables of one Tabitha).

I, Tabitha, being one who from childhood have been a day-dreamer (so those who have known me well like to observe, though I myself prefer a more dignified name), have learned many things to ponder upon. Now India is a country of many virtues and many faults, as indeed is every land, but there is one defect, methinks, which is as a great wall to progress.

It befell on a certain day that there was a repair job to be done at the School, and Jephtha having called the coolies, showed them their allotted tasks. But with one mind they began to demur, saying, "The work is too great for so few. Thou should'st call twelve instead of six coolies, then thou wilt see with what dispatch Master's work will be accomplished."

So, having argued in vain and lost much time, other coolies were called.

Then it was, I observed, that instead of lifting a basket of debris and carrying it away, each cooly stood in his place within six feet of the next one. Thus the baskets were passed easily from hand to hand, each man scarcely moving. Now it appeared that there were many intervals between the handling of the baskets, so that all had time to laugh and chat.

When evening came, each cooly was given the promised wage, and went away satisfied that he had done a minimum amount of labor, with a maximum amount of ease and wage.

"Are we not often just such unprofitable servants?" I asked.

"Yes, Tabitha," Jephtha answered thoughtfully. "We work to only half of our ability, whether it be physical or mental effort, but we expect the full wage from our Master."

Blessed indeed, is the man who loves work as well as wage!

—From the Baptist Missionary Review of India.

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A Bookworm's Turn in the Hospital

No, the Bookworm did not go to the hospital to devour books. He was being devoured himself by the amoeba of amoebic dysentery and was enjoying(?) emetine injections, liver extract injections and other treatment for his health — or the lack of it. But being in the hospital with orders to stay in bed, the Bookworm turned to light reading. Then, his appetite becoming pious, he turned to devour a Christian Century Pulpit and in two days read the seven sermons therein. On the last page he read the editor's review of "The Book of the Month":—"The Nazarene" by Sholem Asch, (A Jew). That whetted his appetite for the book. Dr. Grace Seagrave, afraid the Bookworm would do too much wiggling. and might wiggle out of bed, asked about reading matter. When she mentioned "The Nazarene" the Bookworm wiggled in anticipati
Having reread the first twenty-
chapters of Matthew in the hosp
he had a fresh background for
book. He is grateful for the opp
tunity of reading it, even if it
between injections. It makes Je
and the times in which He lived
the people of His time seem very r
Reading it is a real journey to Pa
tine in the time of our Lord
Master and a review of His teach
and life. Read it, if possible, w
you are well. But if ye are ill
Bookworm highly recommends
E. M. M. Hospital, Moulmein, w
its efficient staff and fine treatm
And if they had not stung him
much with injections he might
tempted to be ill to go there again.
has nothing but praise and gratit
for the E. M. Hospital, Moulm
(since he has paid his bill).

On 1st April the three Fore
Secretaries of the A. B. F. M. S.
us each a letter with a thirty-five p
booklet which was a Message f
the National Study Conference
the Churches and the Internatic
Situation. The enforced stay in
hospital afforded a good opportun
to read it carefully. Daily we
faced with the question of our a
tude in view of the changing in
national situation. And the natic
Christians and leaders are looking
us for light and any suggestion
can give them as to our duty in v
of the present international situat
I found the booklet a great help
clarify our thinking, to show us w
the churches in the United States
doing and to help us in our pecu
problems in Burma. If you have b
too busy to read it the Bookwo
humbly suggests that you dig d
in that pile of reading matter
rescue the booklet from obliv
and from the silver fish. And,
quote the cover:—*"Let us dedic
ourselves to a ministry of l
forbearance and reconciliation to
people of all lands."* E. C. Conc

News from Folks in America

From Miss Hastings:

July 15, 1940.

When I looked around the circle of friends at the Mission Prayer Meeting the night before I left Burma, I knew that I should never be in the midst of such a loyal, true group of friends again. I want to thank each and every one for the patience which you have had with me as Mission Treasurer and for the kind letters of appreciation which have come to me at various times through the years as well as for those which I have received during my last days in Burma. They are very helpful in this trying time. I hope they are only the beginning of a correspondence which will keep on through the years and I assure you I shall be interested in every aspect of your work and in yourselves personally as well.

My prayers will be with you all that Christians may be strengthened and that the work may go forward and Christ's name be glorified. I pray that you all may be kept in health and strength for the great task set before us. I will do what I can to help in America and pray that I may be given strength to carry out the task which He has for me to do there.

The "City of Norfolk" was delayed by helping in evacuating women and children from Hongkong so we are here in Penang four days longer than anticipated. I have enjoyed the fellowship of my Methodist hostess and family and feel much rested after the strain of packing and getting away from Burma. The ocean is in sight of my window but mainly private beaches so fourteen of us went twelve miles out to have a picnic supper. The party included Mrs. Josif and the boys who also had a swim.

When this starts out to you we will be well on our way to America.

May God's richest blessings rest upon you all.

Olive A. Hastings.

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We have had word from both Miss Hastings and Mrs. Josif from Penang. The Josif party had about two weeks in Penang between boats. Their proposed trip to Siam had to be cancelled because of unfavourable train schedules, but Mrs. Josif writes that with trips around Penang, they spent the time quite happily.

Miss Hastings joined them later and was in Penang for a little over a week. They were hospitably cared for by members of the Malaya Methodist Mission, who met them at the boat and opened their home to them.

Their boat, the "City of Norfolk," left Penang on July 15th, and they should be safe in the United States by the middle part of August.

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From the Telfords:

Toronto, Canada,
May 20, 1940.

"We are starting this evening for the N.B.C., Atlantic City. We have a nice home in Toronto. Margaret and Bob are with us. Hudson is still in England, hoping to get into service any day."

J. H. Telford.

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A Little Help, Please !

It would help the Editor of the NEWS very greatly if copy submitted could be **typed double-spaced.** This will make it much easier not only for him, but for the men in the composing-room who must follow the copy. It will also tend to cut down possible mistakes and help us to present your material as you wish it. A word to the wise! Thank you!

— *Editor.*

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